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Zion's Herald.

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THE CURRENT ISSUE.

"The Higher Education" is forcibly discussed by Rev. D. H. Wheeler, LL. D., of Allegheny College. Edith Dickson urges the great need of the "Associated Charities in Small Towns." The fourth and last in the able series of Socialistic papers by Rev. F. M. North, of Middletown, Conn., will be found on page 2.

Rev. Neal Dow comments upon "The Temperance Movement," basing his remarks on Dr. Henry Graham's article in a late issue of the *Methodist Review*. "Dirigo's" regular "Maine Letter" will special interest the Methodists of the Pine Tree State.

President Hickman pleads for a memorial to Bishop Haven at Clark University.

Rev. C. L. Goodell, on page 6, has a striking sketch of "The Other Half" in Boston — revealing a peculiar phase of Christian work among the abandoned of this city.

Bethia H. Burnham tells what "Nehemiah's Work" accomplished in a little country town — each "building over against his own house."

The editor dots down his impressions of the late "Quarter Centennial of the Freedmen's Aid and Southern Education Society," at Cincinnati, accompanied by a photographic plate of the honored men who founded this society; and also pictures Nashville.

The Outlook.

The mine disaster at Scottdale, Pa.; the practical defeat of the Federal Elections bill in the Senate; the passage of the Appropriation bill; the annual meeting of the National Divorce League; the restoration of the New York telegraph, telephone and electric light system, interrupted and demoralized by the recent storm; the collapse of the Scotch railway strike; the Woman Suffrage Convention; the acceptance of reciprocity by the Spanish government between this country and Cuba; the address and tragic death of Secretary Windom; the progress of the Chilean revolution; the defeat of Senator Ingalls; and the death of Charles Bradlaugh — have been the most prominent occurrences of the week.

By the defection of six United States senators, some of whom, at least, had given their written promise to support the bill for securing honest elections to Congress by means of federal supervision, the minority were enabled last week to put aside that just measure, defeat a purpose to which the party in power stood solemnly pledged, and perpetuate an infamy. The lost ground will not easily be recovered. But those recreant senators who came to the aid of an unscrupulous oligarchy in their determination to keep the congressional franchise in their own hands, have invoked upon themselves the indignation of thousands of voters throughout the South, who have been patient under the privation of their constitutional rights, but who will not always remain so.

Of the apostate six the name of Mr. Cameron, of Pennsylvania, is mentioned with grave censure. This senator, according to testimony before the Silver Pool Investigation Committee, had speculated in silver and voted for free coinage; but the disclosure of his private transactions was purposely withheld until his re-election to the Senate was assured, and also his vote in opposition to the Elections bill. It is sufficiently evident now that his return to the Senate would have been seriously imperiled had the disclosure been earlier made, or had his supporters supposed that his vote would have helped to seal the fate of the pending measure. Says the *Boston Journal*: "Altogether, taking the speculations in silver, the vote for free silver and against the Elections bill in defiance of the wishes of his constituents, the open alliance with Democratic senators, and the flagrant violation of faith, this series of acts is one of the most discreditable that has stained the record of any public man."

Protests against the free coinage of silver were made last week before the appropriate committee of the House of Representatives by delegations of representative business men from this and other cities. It was strongly contended that the present agitation was causing a widespread monetary disturbance; that disastrous results to the prosperity of the country would follow the enactment of the pending bill; that all branches of trade and industry would be paralyzed or disturbed, and the financial credit of the nation itself jeopardized. Quite likely the bill will not pass the present House, and if it does it will probably be killed by the presidential veto; but the craze will not end with the Congress now in session. The silver faction will not rest until the next House yields to its demands. With the mine-owners having their own way, and the farmers helping them and contending also for their revolutionary schemes, legislation threatens to become seriously "mixed" — to the peril of our institutions.

It is a cause for congratulation that the Apportionment Bill — the measure which revises the number of representatives from each State to Congress in accordance with the figures of the recent census — has been enacted without prolonged debate. It had Democratic support in the House, but passed the Senate by a strictly party vote. During the next decade the House of Representatives will consist of 356 members, and the different States

will be entitled to elect as follows: Alabama, 9; Arkansas, 6; California, 7; Colorado, 2; Connecticut, 4; Delaware, 1; Florida, 2; Georgia, 11; Idaho, 1; Illinois, 22; Indiana, 13; Iowa, 11; Kansas, 8; Kentucky, 11; Louisiana, 6; Maine, 4; Maryland, 6; Massachusetts, 13; Michigan, 12; Minnesota, 7; Mississippi, 7; Missouri, 15; Montana, 1; Nebraska, 6; Nevada, 1; New Hampshire, 2; New Jersey, 8; New York, 34; North Carolina, 9; North Dakota, 1; Ohio, 21; Oregon, 2; Pennsylvania, 30; Rhode Island, 2; South Carolina, 7; South Dakota, 2; Tennessee, 10; Texas, 13; Vermont, 2; Virginia, 10; Washington, 2; West Virginia, 4; Wisconsin, 1; Wyoming, 1.

With the circumstances of the sudden death of Secretary Windom at a banquet given by the New York Board of Trade and Transportation at Delmonico's, New York, the country has been made familiar. There were other guests of note at the dinner, and a program of unusual richness had been prepared, but Mr. Windom's address was the only one delivered. As he took his seat, amid great applause, after speaking with remarkable clearness and force for almost forty minutes, no one present dreamed that his voice had been heard for the last time, and that the clutch of death was even then upon his heart. His fall to the floor, and the unavailing efforts made by the physicians to restore him, sobered and dispersed the assembly, and the sad intelligence, telegraphed in every direction, carried with it a shock that will not soon be forgotten. It has since been learned that Mr. Windom had been under treatment for heart difficulty. He could scarcely have realized the seriousness of his danger, or he would not have risked the excitement of public speaking, even to utter his warning against the irrational proposition of coining silver free and without limit.

The reciprocity clause of the Tariff bill had

immediate application in the case of Cuba, which exports to us sugar, molasses, tobacco, iron ore, manganese, etc., to the value of about \$50,000,000 annually, but receives from us only about \$10,000,000, owing to discriminating duties imposed by Spain. The latter country, for example, can purchase American flour, repack it, and ship it to Cuba at a merely nominal rate of duty, whereas every barrel of flour sent direct from New York must pay a duty of \$5.25. Spain was slow to yield her advantage in this respect; she pleaded other treaties that handicapped her, and tried to postpone action, but the entreaties of the Cuban planters who were alive to the situation, and who realized that by a stroke of the pen their products might be left without a market, prevailed. Secretary Blaine has been notified that the Spanish government is ready to negotiate with this country on a basis of reciprocity with reference to Cuba.

Disasters by fire-damp in coal mines are com-

mon enough — too common and too remote to make much impression unless the number of victims runs up to the hundreds, as was the case at Scottdale, Pa., on the 27th ult.

Then some realization of the peril to which these workers underground are exposed, is forced upon us. Then the imagination reproduces the details of the dreadful scene — the miners going down the pit unconscious of their fate; the fatal stroke of the pick which let in the deadly gas, and the awful explosion which followed its ignition by an unguarded lamp; the subsequent uninhibited flow of the gas, slowly suffocating or burning all those who escaped more violent death and mutilation by the explosion; the horror caused outside the mine by the rumble, and the certainty that something unusual had happened; the heart-breaking suspense while the exploring party descended the shaft; the outbursts of grief as scores of lifeless bodies, some of them dismembered, some crushed and mangled beyond recognition, were lifted to the surface; the homes made desolate by death — all the unspeakable tragedy of it passes before the mind. The whole number of the dead will exceed, it is believed, 130. The Mammoth shaft of the H. C. Frick Coke Company will never be mentioned in the Connelville region without a shudder. If it be true, as has been hinted, that the miners were not provided with safety lamps, and that one of the "fire bosses" had recently been discharged by the company in order to reduce expenses, the responsibility for this appalling calamity should be laid at the door of the parties who created the risk, and they should be made to bear it.

Briefer Comment.

THAT restless zealot, Cardinal Lavigerie, Bishop of Carthage, has a new scheme for stopping slave trading in northern Africa. He proposes to occupy the oases and the sites of ancient wells in the Saharan desert with bands of monks, who will be trained beforehand in engineering and agriculture. They will enslave the Arabs in the work of irrigation, planting and marketing, and thus offer more tempting inducements to that roving class than they may expect from slave-catching. Nearly eighteen hundred monks have responded to his call. These will put under instruction for five years. At the end of the period, if accepted, they will give their lives to the work. How scanty is Bishop Taylor's following compared with this! "Where are the reapers?" for the whitening fields of the Congo?

At the recent national meeting of the Farmers' Alliance at Omaha, a definite policy with reference to outside parties was decided upon. The farmers will accept no overtures from labor organizations, nor will they affiliate with either Republicans or Democrats. They will fight their battles alone, and enter the political arena of 1892 with candidates of their own for Senator and Vice-president.

They reiterate their demands for the abolition of national banks, the loaning of surplus funds to individuals upon land security at a low rate of interest, the free and unlimited coinage of silver, the right to

borrow money from the government at the same rate of interest as do the banks, the foreclosure of mortgages held by the government on railroads, the election of the President, Vice-president and Senators by popular vote. To sober thinkers in the East and elsewhere such a platform raises doubts of the political sanity of its framers.

THE national wealth of Italy is only about one-fourth that of France, and yet the tax bill of the former nation is about one-half that of the latter. In other words, the burden of taxation upon the Italian peasant is about twice that upon the French. King Humbert's kingdom is being drained of its resources in the desperate effort to keep its army and navy up to the standard agreed to by the provisions of the triple alliance. Education languishes, the judges are poorly paid, internal interests suffer because of this pernicious militarism. In how many million homes will the name of Emperor William of Germany be coupled with benedictions if only he succeeds in accomplishing what he is said to have undertaken — European disarmament! [As we go to press tidings come of a possible relief nearer and more immediate. Signor Crispi, whose triumph at the late elections appears to have made him over-sanguine, has suffered a sudden and stinging defeat, and has resigned the premiership. Should this adverse vote prove a rebuke to his military policy, a change may be brought about unfavorable, perhaps to the maintenance of the triple alliance, but a great blessing to the kingdom itself.]

AD that atheist and republican reformer, Charles Bradlaugh, died ten years ago when he pitted himself against the House of Commons on the question of taking the usual oath, and was shorn expelled; or when he antagonized orthodoxy England by his advocacy of Malthusian ideas and methods; or when he was engaged in any other of his rough and doughty onslaughts against established ideas or precedents, his name would have been held in execration. He lived sufficiently long to convince even his opponents that, if iconoclastic, he was at least honest, and to secure the passage of many measures in Parliament which are regarded as helpful and sound.

SECRETARY DIKE'S annual report to the National Divorce League is broad in scope, instructive in its *résumé* of what has already been accomplished, and valuable suggestive in its recommendations. It is one of those compact, cogent documents which repay thoughtful perusal, and thoroughly enlist the sympathies of every citizen who is concerned for the well-being of the family and of society at large. We have not space at present for an adequate review, but we except the following sentences as a sample of the sort of work which is being done: "In legislation good progress has been made. The tide of loose legislation has stopped; old notorious omnibus clauses have nearly disappeared from our statutes. Positive improvements have been made in both marriage and divorce laws in several States. Education the gale is still more important. The study of sociology, and particularly of social structure and of the family, is rapidly extending. Scores of instructors of the highest grade have come to us for literature, references, suggestions, plans, or more direct aid. Practical work has also been done. Attention is turned to the evils of licentiousness, the use of the home in the prevention of crime and intemperance, in the cure of poverty, and in the solution of the problems of education in church and school."

OUR HIGHER EDUCATION.

REV. D. H. WHEELER, LL. D.

THE question raised at Harvard respecting

The Length of the College Course.

is likely to be discussed for some years, and the discussion will doubtless result in some changes. A better settlement of the matter at issue than a shortening of the course of study would be a reduction of the requirements for admission to college. These requirements have been increased in the last quarter of a century by fully one year, so that the course may be said to be a five years' one as compared with that of 1865.

The effects of the change are not all wholesome. Many young men are kept out of college or fail to complete the course because they believe that too much time is required. On the other hand, a larger proportion of graduates must in future pursue post-graduate courses. Those who are to be teachers, and perhaps some other groups (as, for example, journalists), must be added to those preparing for the old professions. If one must build upon a common-school education a three years' course of preparation, a four years' college course, and a three years' professional course, he is likely to be appalled by these ten years' of higher education long before he completes it. My personal judgment is, that by reducing the ten years to eight years, we should secure many more students for the college and professional schools.

I very much doubt the necessity of devoting three years to post-graduate study for a special kind of work. A life-time might be spent in gaining knowledge in any one of the callings of life. The question is — What is practically necessary? If professional study were cut down to two years and a year taken off from preparation, the college would, I am confident, be more widely useful. One other result of the large requirements for admission to college has been to tried in the management of their charities. This is probably owing to the fact that in the small communities the poor are not commonly found in such numbers as to make the difficulty of caring for them so appalling as in the cities. Yet if the aim and work of the Associated Charities be properly understood, it will be seen that there is no town that does not stand in need of such an organization.

The smallest and most prosperous villages have families that, occasionally at least, are in need of assistance. By the old methods these were helped by kind-hearted neighbors and by the churches. Families so aided sometimes receive more than they need, thus being led to form habits of wastefulness, and at other times they may be in actual want.

Irregular charity of this kind does little permanent good. It aims at nothing beyond temporary relief, therein differing fundamentally as well as in methods from the Associated Charities. The latter organization has for its aim the permanent improvement of the condition of the poor. Its more specific objects are set forth in the following extract from a model constitution, which a writer upon this subject recommends as adapted to the wants of small communities:

The objects of this society are: —

1. To prevent children from growing up as paupers.

2. To encourage thrift, self-dependence, and industry, through friendly intercourse, advice, and sympathy, and to help the poor to help themselves.

It is impossible to mention all the good that

freshman class is really a part of the course itself. The standard requisites for admission are almost equivalent — if not quite so — to the college course of 1830; that is to say, they require about as much time and imply about as much discipline. My notion is, that the greater part of the disciplinary work ought to be embraced within the college course. It was vastly better if the student read Virgil, Cleo's Orations, Herodotus, Xenophon and Homer in college. Requiring these authors for admission, cuts the disciplinary classical work into two parts and relieves the more useful classics to inferior teachers deeply concerned about grammar and little interested in literature. It is easy to allege that this is a plea for an inferior education; but it is in truth a plea for a better one. The study of the preparatory classics would be more useful and less unpopular than were carried on in college where classic literatures have some chance of appreciation by instructors.

It is alleged, of course, that science and philosophy, English and civics, have increased their demands upon the college. I am not sure that the demand is upon the college. Much that we try to do as college work belongs in post-graduate courses. It is as easy, I think, to present the elements of all these subjects as it was thirty years ago, and the college as such can only teach elementary sciences and philosophies. Some of these elementary topics could be introduced earlier in the course and classics continued until the end of the junior year. We recognize the situation I point out in our "electives," which indicate the effort of the college to cover the post-graduate region where knowledge-getting is the main business. We do not accomplish what we undertake to do, and the elective studies remain essentially elementary.

My conception of college makes it

A Place of Discipline

— a training school. For this work it is desirable that the students should begin on a common level and advance together through a curriculum. It is desirable that the college classical training should start so early in the study of Latin and Greek that the authors read and translated should all be embraced so as to give unity and a relative completeness to these studies and to perfect their discipline. I am in some doubt whether the schools of preparation — schools which, with many honorable exceptions, are the shame of American education — be not to-day real and only colleges. The institutions above them are trying to be universities, and hardly know it. They attain to something which is neither a college nor a university. They exclude our youth from their privileges until the larger part of the disciplinary study has been completed, and they vacillate between discipline and knowledge-getting aims through the whole course. If secondary schools always did well the work required of them by the college, I seriously doubt whether the college would be any longer necessary. One must have gotten the best part of an education — the mental and moral discipline — before he can enter the colleges maintaining the standard course. In fine, there is something amiss in our system, and I hope that the revolutionary Harvard idea will provoke a discussion leading to wholesome reforms. If four-fifths of our colleges should conform to the general type of Eton College, and the rest should be post-graduate establishments, a vastly larger number of persons would obtain a good intellectual training in college.

THE ASSOCIATED CHARITIES IN SMALL TOWNS.

EDITH DICKSON.

Nearly all persons interested in social progress know that within the last fifteen years charitable work in the large cities has been made more efficient than ever before by being organized under a system known by the name of the Associated Charities. The results of the new methods have been, in every case where they have been tried, satisfactory in the highest degree.

While the large cities and a few of the small towns have been quick to adopt a plan which promised a solution of some of the difficulties encountered in dealing with the poor, ignorant, and vicious, the towns and villages for the most part have not improved in the management of their charities. This is probably owing to the fact that in the small communities the poor are not commonly found in such numbers as to make the difficulty of caring for them so appalling as in the cities.

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3. To raise the needy above the need of relief, prevent begging and imposition, and diminish pauperism.

This is the labor attempted by the society everywhere. It would be a model community that would have no need of such work. Facts are more useful than theories. Therefore the working of the system of Associated Charities in a small town and the success possible to achieve, can perhaps be best comprehended by giving

The History of the Organization

in one town of about four thousand inhabitants.

The society was organized in December, 1888. For some time before this, there had been in operation a manual-training school for boys, and an industrial school for girls and women where all kinds of sewing were taught.

Upon its organization the society started a wood-yard, a laundry, and sewing-rooms, in order to be able to furnish employment to those needing it. An agent was appointed to receive and investigate all applications for assistance.

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Miscellaneous.

THE SOCIALISM OF CHRISTIANITY.

REV. F. M. NORTH.

FOURTH PAPER.

If contention be admitted that touching this present world the essential aims of Socialism and Christianity are identical, what are

The Practical Methods

by which the church can assume and retain its true place as the leader in social reform?

At once it is urged that the Gospel has to do with the individual. The mass is reached only through the unit. "Personal life is after all the battle-ground on which the progress of the race must be decided." "The object of Christianity is human welfare; its method is character building; its process is evolution; and the secret of its power is God." And thus the distinction between the Socialist and the Christian is this: "One seeks to improve character by better conditions; the other, conditions by better character."

This certainly is the teaching of Christ, and its truth is attested by the entire history of social progress. Neither the Utopias of dreamers nor the artificial fabrics of social architects can find any sure foundations except in regenerated personal character. Entire schools of reformers need introduction to a problem more imperative than the reconstruction of society, and that is the transformation of men. On the other hand, many who have seen this clearly enough are yet forgetful of the tremendous influence of environment upon character. These also should learn from history. For the almost angry admonition that we sometimes hear to "let the church keep to its work of saving souls from sin," cannot blind us to the fact that always the heart fervors, the moral convictions which the Gospel creates, must become crystallized in customs and laws and institutions in order to construct the new and higher plane for the betterment of that very individual life for whose blessing the Christ came into the world. It is no part of the principle that the meal shall ever go unbaked. Ideas must harden into facts. Principles must put on form. Liberty creates institutions. Justice becomes courts of law. Charity is organized into hospitals, and the Gospel must govern life. It is not true that we are to be content with the fact that the ideals of a perfect social order are in the Gospel. It is only a part of the truth to declare that those ideals are to be reached not by edict, but by a power working within. The past shows that wherever this inworking power has achieved anything in the advance toward the ideal, the Gospel has acted not only upon the hearts of men, but also upon the social order which expresses and controls their relationships. And even the flagrant errors which at times come so near obliterating the true spiritual aims of the church are utterly inadequate to excuse it from antagonizing with all its destructive force every form of social wrong, and creating with all its constructive skill the conditions under which it will be harder for men to sin and easier for them to know Christ.

Only, then, when the church acts from the conviction that Christianity relates itself to the life both of the individual and of the community, can its true mission be accomplished. It must cure its fevered patient and at the same time drain the marsh where lurk the germs of the disease.

Certain specifications under this twofold form of the church's influence may be briefly stated:—

1. It can hasten the better time by

More Urgent Application of Christ's Teachings to personal, domestic, commercial and political life. Benjamin Franklin said: "Whoever introduces into the public affairs the principles of primitive Christianity will change the face of the world." This is a task of overwhelming proportions. The evils to be overthrown are inherent in part in the existing system, in part in defective human character. The fiction of a dual conscience, of which one part acts in the business world and the other in ordinary life, has wide sway among men of affairs. It is a convenient refuge. Thus many hold that Christian ethics have nothing to do with business. Dr. Bashford is quoted as saying that after a debate a Young Men's Christian Association decided that it is impossible to do business on Christian principles. In his recent monograph on the "Relation of the State to Industrial Action," Prof. H. C. Adams holds that as the business world is now constituted men must commit sin. It is a common saying that in these days "there is no such thing as doing business without lying." Every man who touches commercial life is conscious that morally he is ever "on the dangerous edge of things," and without the keenest vigilance may be swept into currents whose entire drift is, if not positively immoral, absolutely contrary to the precepts of the Sermon on the Mount.

It certainly should be within the province of the Christian Church to teach, exemplify and enforce the true principles of commercial and political morality. The dealings between men, and their public acts, whether they relate to money or values, either in wages or exchanges, or to services rendered, should be by the church tested, not in terms of popular but of Christian morality. The commercial world is in its personnel largely Christian. The great masters of finance and great numbers of our legislators, frequently the editors of our journals, and very many of the managers and employees of banking and commercial houses, are men who at least one day in the week believe in the Bible and profess to love Christ; and with many the belief governs life, and profession becomes practice. But so far as any are cluding the true application of the righteousness of Christ to their practical affairs, they should feel the rebukes of the Gospel and find in the church not the shield to protect them, but the sun to smite with its undimmed light their sin and treachery.

This, then, first, is the church bound to do—to apply its own ethics to life. This would conciliate master and man, destroy domestic slavery, i. e., the slavery of domestics, declare the bargain-counter a shame, put an end to extortion, abate extravagance, prevent the misuse of funds and credit, overthrow the tyranny of power, dignify labor, and estab-

lish in the world of action true ideals and honest methods. Let Christians live Christianity; let the second great commandment have the right of way, and Socialism will find its occupation in part gone; for its problems will be nearing solution. And while it is neither possible nor best that the church should coerce individual action in all these details of applied Christianity, it is her business to keep her ideals so high, to rebuke wrong and injustice so distinctly, to deal with men impartially, to concern herself with all phases of human need so constantly, that the whole world shall recognize her as the foremost champion of the oppressed, as the willing instrument of that Divine power which everywhere and always makes for righteousness.

Herself Illustrate the Same Principles.

The alienation of the wage-earners from the church is not a fiction. The explanation that it is the result of original depravity is inadequate, since it does not locate the depravity. It is in part due to the usurpation of the Lord's house and the distribution of its privileges upon the basis of commercial and class distinctions. The church is thought to be on the side of wealth and capital and leisure. The poor man in many communities has to be a good Christian before he can understand the basis of fraternity in the church. It is quite significant to those who long have contended that the pew-system is wrong in principle and terribly pernicious in its results, to find in the writings of such leaders of economic thought as Ely and Clark severest indictments of that mistaken policy as utterly inimical to social and religious progress.

There could be no shrewd device for creating among common men a false opinion of Christianity and for excluding the masses from the influence of the church whose mission it is to reach them, than the successful financial plan upon which most churches secure an income. The support of the church, not for the benefit of whom it may concern, but of one's own complacent self, is a principle of exclusion which the world quickly discerns and indignantly spurns. The Gospel stands for brotherhood, simplicity, humility, helpfulness, self-sacrifice. The church belies it when it encourages vice, extravagance, pride, exclusiveness, selfishness. Let the Spirit of Christ dictate the policy of our churches, and His method becomes that of His people, and the genuine brotherhood of Christians will show to Socialism the substance of which its fraternity is but a shadow.

3. Thus the Socialism of Christianity will ask for far better individual living, and for truer illustration of the teachings of Christ in the theory and practice of the church itself. These at least all may agree to urge. But there is one other range of influence: Shall the church aim directly at securing the welfare of humanity, not by transformation of character alone, but by

Betterment of Conditions?

Do we mean by entering politics? No, assuredly. By secularizing the church? Never. But we do mean that the whole force of Christian thought and action should be turned upon the world's wrongs and miseries; that it is the church's duty to make social ethics a prime study in our colleges and seminaries; to treat sympathetically all honest effort for reform; to agitate against the overcrowding of the poor, the false methods of business, the public crime of monopoly, the injustice of the competitive system, the cruelty of child labor; to plead for the community control of what concerns the community as such, for the reorganization of labor on some co-operative basis, for the radical change of our treatment of criminals, for the reduction of the hardships of toil, for the abolition of pauperism, and the prohibition of the liquor crime. There will be disagreement as to methods, and perhaps specific contentions; but the church in its pulpit, through its press, in its legislative discussions, and in its guidance of the thought and action of the individuals who compose it—must accept the challenge thrown down to it by the spirit of this age and become the antagonist of all evils, the protector of all the unfortunate, and the avenger of all the wronged. It must not lag in secular philanthropies, nor leave to others the initiation of movements which should have the imprint of the Cross upon them from their inception. It is responsible for the diffusion of just opinions and the establishment of right institutions. It should be the care of allied Christianity not only to alleviate present conditions, but to liberate and direct the forces which shall work out results in succeeding generations. Present ideals—the golden beasts of a false worship—must be replaced by a simpler, purer, more spiritual culture. The pride that despises labor must go. The selfishness which seeks men simply to use them must die. The customs which put the silken glove upon the iron grasp of human greed must be abolished. The laws which enoble riches and degrade manhood are to be abrogated. The wealth which belongs to all should be held for all, and the rights which belong to each should be withheld from none. The rivalry which begets hate and issues in death must be supplanted. The hand which shackles souls before they see the light must be cut off. The avarice which buys up virtue for gold and makes merchandise of vice must be foiled. Entailed poverty and enforced starvation must be prevented by the community which now barely relieves them. For each soul there must be a living chance in this world and a reasonable opportunity to secure in the world to come "life everlasting."

All this Christ came to accomplish; most of this Socialism is seeking to do. Upon the church the age lays a two-fold demand that it prove the truth of its faith, and apply its morals to life. Many are busy about the former; the latter is the responsibility of the whole church. If Christians shall only realize their opportunity, the twentieth century must shake with the tread of the allied hosts as they cross, with "the swing of the sword."

True reverence for God includes both fear and love—fear, to keep Him in our eye; love, to enthrone Him in the heart; fear, to avoid what may offend; love, to yield a prompt and willing service; fear, to regard God as a witness and judge; love, to cleave to Him as a friend and father; fear, to render us watchful and circumspect; love, to make us active and resolute; love, to keep fear from being servile or distrustful; fear, to keep love from being forward or secure;

and both springing from one root—a living faith in the infinite and ever-living God. —Cope.

THE TEMPERANCE MOVEMENT.

HON. NEAL DOW.

IN ZION'S HERALD of Jan. 7 is an extract from the *Methodist Review* with the above title. Will you kindly allow me to have a small space in your columns for a few comments upon that part of the symposium written by Dr. Henry Graham? The HERALD says of it: "He recognizes the necessity and yet the *utility* of temperance legislation." I do not see the necessity of anything that is useless. Dr. Graham says: "Legislation is available, but we must not expect too much from it as a reformatory measure. Use it as a defense wherever possible, but do not make a gospel of it. . . . However desirable laws regulating moral questions may be, they are helpless affairs without a moral sentiment behind them."

The mistake in the article of Dr. Graham is this: It treats the question of prohibition of the liquor traffic as a moral one only, whereas it is

Not a Moral Question At All:

or, if at all, only such incidentally. It is simply and purely a political question of supreme importance, touching the material interests of the nation as no other question does or can. A leading member of the British Parliament said some time ago on the floor of the House of Commons: "Law does not deal with moral questions; they are left to be dealt with by the church and by teachers of ethics. Law deals with questions relating to the peace and good order of society and to the material interests of the country." Prohibition of the liquor traffic is eminently a question of that sort. More than any other thing, more than all others combined, that trade antagonizes the peace and good order of society and the material interests of the nation. How may poverty and pauperism and crime be suppressed or diminished in volume? How may the peace, comfort, thrift, happiness, and prosperity of the people's homes be promoted and protected from every malignant influence? How may the health and life of the people be protected and promoted? How may the wealth of the country be increased and its influence for good among the nations extended? In no other way so directly and effectively as by the suppression of the liquor traffic. The grog-shops, more than all other sources of mischief, waste the wages of labor, the wealth and physical power and material interests of nation, state and people. Prohibition proposes to put the cause of all this mischief under the ban of the law, to drive it out as a deadly enemy to every interest, public and private. It proposes to reverse the old policy of legalizing the grog-shops and establishing them by law as a good thing, and to treat them as absolutely inconsistent with the public welfare.

The policy of prohibition depends entirely upon

An Enlightened Public Opinion.

The people must be brought to see that the liquor traffic is an evil, and not a good; that it like gambling-houses, brothels and lotteries, is all bad with no good in it. When a majority of the people see this (not necessarily an overwhelming majority, as Dr. Graham puts it), it may be submitted to the vote whether the grog-shops shall be tolerated as heretofore or prohibited in accordance with the will of the people. This is not a gospel question, but one of pure politics, like that of protection or free trade; like that of subventions to American shipping; like that of the fraudulent silver dollar, good by law for one hundred cents, though it has only eighty cents' worth of bullion in it. Congress says: "Cheat the people twenty per cent. in all their dealings." Why is this? Because the men who have silver to sell are powerful enough in vote to frighten self-seeking, unscrupulous politicians into the enactment of that shameful fraud, the like of which has not been seen in modern times. In Europe more than a century ago the same fraud was perpetrated by the French by adulterating the metal of which coins were made. At present the people seem to condone this enormous cheat; and by, when honor and honesty have a larger place in public affairs, the people will vote down the fraudulent dollar. It is true that morals and religion are involved in this affair, but the acceptance or the rejection of the fraudulent coin is simply a political question.

In 1882 the New York *Tribune* had an admirable editorial on this subject entitled, "The Size of the Temperance Question." It says:—

"The subject has become altogether too important to be ignored or passed over without any serious attempt to settle it. As far as the law-defying spirit which it has created aside from its material aspects, the question considered purely as one of dollars and cents, in its effect upon the national prosperity and wealth, is one of the most important that can be named."

And directly this country spends in the liquor traffic every year a sum exceeding half the national debt. The cost of that to the country, direct and indirect, is greater than the profits of all its capital not invested in real estate. It costs every year more than whole civil service, our army, navy, post office, and all other expenses of the government, and all national, state and county debts, besides all the schools of the country. In fact, this nation pays more for liquor than for every function of every kind of government. How is this? It is to put aside \$100,000,000.

It is to put aside \$100,000,0

Our Book Table.

THE SERMON BIBLE. Matthew 1-21. New York: A. C. Armstrong & Son. Price, \$1.50.

We have had the excellent volumes in this series on the Old Testament, on our table, and they have received, as they deserved, hearty and cordial commendation from us. We have no less to offer for the opening volume on the New Testament. The plan is to give references to the works of standard authors, which the clergyman can read for information and help, so that practically it is not simply a commentary, but several commentaries in one. Then, besides, there is a quotation from writers or preachers on the verses, which enables the clergyman to have at hand a sort of arsenal from which he can select his weapons of spiritual warfare. A considerable part of the book is made up from manuscript sources, so that it is fresh, original, and new.

HENRY MARTYN: His Life and Labors. By Jessie Page. Fleming H. Revell: New York. Price, 75 cents.

This little monograph portrays with appreciative pen the life of one of the most heroic missionaries ever in the field; and it should not be forgotten that Henry Martyn was a pioneer. He blazed an original way through the hitherto unknown mission fields, and others who follow him will enter into his labors. Why should not Henry Martyn be as widely known and honored as Carey, Moffat, and Judson? He should, for he was as self-sacrificing and as great as any one of them; but in all that has been written concerning him, he has been, as it were, thrown back and farther away, instead of forward and nearer to us and our modern missionary efforts. This volume will help, as the author hopes, to bring him nearer, and make him clearer, to us.

SOCIOLOGY. Boston: James H. West.

This volume embraces lectures and discussions delivered before the Brooklyn Ethical Association, and is uniform with the previous volume entitled "Evolution." The book, and the thoughts in it, are founded upon a Liberal basis, the contributors being such men as Rev. John W. Chadwick, Hugh O. Pentecost, and C. Staniland Wake. We do not deny that thought is here, but it is purely scientific — regarding this term as it is popularly used in distinction from religious. There is much of Darwin, Spencer and Bonnier, and but little of those whom we regard as equally scientific, and without religious. Therefore, acknowledging that there are many strong features in the volume, we lament the ignoring of religion — or, would we better say, of Christianity? No estimate can, at any rate, be full, that only partially considers this great factor in the social problems of the world.

LOG OF THE MARYLAND; or, Adventures at Sea. By Douglas Frazer. Boston: Lee & Shepard. Price, \$1.50.

The boys will be interested in this book of adventures at sea. A bark sails from the United States for China, and all that happened is faithfully portrayed; and of course there was much that was thrilling, dangerous, and exciting. Besides, there is much that is amusing, which helps to make a variety to the story.

A DIGEST OF ENGLISH AND AMERICAN LITERATURE. By Alfred H. Welsh, A. M. Chicago: S. C. Griggs & Company.

This is a unique volume, and one of great helpfulness to the student of literature. At a glance one can take in a vast amount of information, and if he could master and remember what is between the lines of this book, he could pass any where as being exceedingly well-versed in English and American literature. In one column are given the events occurring when a certain writing was produced; then the literary characteristics of that period in another column; in a third the name of the writer (if known), with a brief biography; and in a fourth the titles of the writings, with a brief analysis. Thus will be seen at once the simplicity and usefulness of the plan. For college students the volume will be especially desirable. Mr. Welsh was a successful teacher in the Ohio State University.

HINTS ON CHILD TRAINING. By H. Clay Trumbull. Philadelphia: John D. Wattles. It will be doubted by many whether any treatise, however much it may be based upon experience, can help a parent or guardian in the training of a child. Children differ so radically, that what Mr. Trumbull might find wise and prudent, Mr. Somebody else might not find so. Nevertheless, we do not deny that from such a treatise the parent or guardian may learn much in regard to their own conduct with or before children, so far as general principles are concerned. Nor are we at all unwilling to say that this volume is as practical, as helpful, as educative, as any we have seen on this subject, though there have been many published lately, and written out of the experience of mothers, who, it is presumed, can govern children better and more successfully than fathers. But these three short pages parents can read with great profit.

COLLEGE ALGEBRA. By Webster Wells, S. B. Kandell, Shewell & Sanborn.

Mr. Wells is associate professor of mathematics in the Massachusetts Institute of Technology, and is, therefore, well equipped for his work. He has already published three algebras of a different grade from this one, which is intended for use in colleges and scientific schools. It is a scholarly volume. It is beautifully and clearly printed, and stoutly bound. The answers are furnished to the problems.

THE NEW RELIGION: A Gospel of Love. By L. N. Gray. Chicago: The Thorne Publishing Company.

There are some things to commend in this book, and many things of which to disapprove. It is orthodox in its own way, but its orthodoxy is halting. There is a mixture of truth with half truth, and such an *ad captandum* way of presenting both, that you are in doubt where the strength is, but are more certain where the weakness is. To adopt it, therefore, as presenting "the Gospel of Love" in a complete way, in a satisfactory way, in a Biblical way, is beyond our power.

THE SABBATH OF THE BIBLE. By S. H. Nesbit, D. D. (Pittsburgh: Myers, Shinkle & Co.). This is as complete and satisfactory a defense of the divine institution of the Sabbath as we remember to have seen. It is reverent, devout, scholarly. The notes are exceptionally diverse and valuable. Whoever reads this volume will get a clear idea of the Old Testament Sabbath, and the transfer to the New Testament Sabbath, which is our own. — *SHORT BIOGRAPHIES FOR THE PEOPLE*. Vol. VII. By Various Writers. (London: The Religious Tract Society. Fleming H. Revell, Agent: New York. Price, 90 cents.) This volume embraces biographies of twelve more or less famous men. There is one American in this series — Abraham Lincoln — whose biography is written by Rev. Richard Lovett, M. A. The others are less known than the side the ocean. — *CIVIL AND RELIGIOUS FORCES*. By William Riley Haste (Cincinnati: Cranston & Stowe. Price, 75 cents.) This is a discussion of the

dangers, as well as the preservative forces, which underlie civil society in the United States. The author has no sympathy with the movements that are being made to improve matters, which are either wholly or in part extraneous to the church and religion. It is our candid judgment that the author condemns some of them without giving cogent or sufficient reasons therefor, as, e. g., the plan of Mr. Edward Bellamy. However, the book is well worth reading, and it is not to be answered, in its main facts, by what the author is pleased to call "a mild scream."

— *THE ELIXIR, AND OTHER TALES*. By Georg Ebers. (New York: W. S. Gottsberger & Co.) These three short stories of the distinguished German author are interesting. "The Elixir" is a tale of power and more than ordinary skill. The translation is by Mrs. Edward Hamilton Bell. — *THE PIAU'S PROGRESS*. (Published by J. W. Hauxhurst: 84-86 State St., Chicago. Price, 10 cents.) A very small edition of the famous dream Bunyan in paper covers. It is convenient, and is intended for a pocket edition.

— *FRANKLIN SQUARE SONGS*. COLLECTION. No. 7. Selected by J. P. McCaskey. (New York: Harper & Bros.) This is an admirable selection of songs, with the music, to be used in the school and the home. There are 200 of them, and each lover of song will find many to please, delight, and console. — *WHAT TO READ*. Part IV. Sunday Readings in Prose. Edited and Arranged by Rev. Frederick Langbridge, M. A. (The Religious Tract Society: London. Fleming H. Revell, Agent: New York. Price, 60 cents.) The selections of this volume are most excellent for their purpose. As oftentimes it is difficult to find anything that is both interesting and proper to read on the Sabbath, this book will meet the need. The authors quoted are among the best. — *IDA HATHAWAY AT SCHOOL*. By Constance Evelyn. (London: The Religious Tract Society. Fleming H. Revell, Agent: New York. Price, \$1.40.) The story of a girl who was good in certain ways, but mischievous, and who was beloved by her parents who yet were anxious for her future. But they were made glad when, on a New Year's Eve, she confessed to trying to live and serve Christ. — *MAITLAND OF LAINESTON*. By Annie S. Swan. (Cincinnati: Cranston & Stowe. Price, \$1.) A story which embraces the history of a family. It has a rich Scotch flavor, and will, we trust, be a great success. — *WHAT TO READ*. Part IV. Sunday Readings in Prose. Edited by Leonard Scott Publication Co., New York, in the original English form) begins the new year with a brilliant paper, by the Duke of Argyll, entitled "Professor Huxley on the Warpath." Lieut. General Sir Wm. F. Drummond writes on "Home Rule for the Navy." Lieut. W. G. Stair contributes some leaves from his African diary, entitled "Shut Up in the African Forest." David F. Schloss discusses the merits of "The Jew as a Workman." Dr. George C. Kingsbury has an article on "Hypnotism, Crime and the Doctors," dealing with some questions of professional ethics.

Sir Morell Mackenzie contributes a review of Dr. Koch's "Treatment of Tuberculosis" to the *Contemporary Review* for January (published in the original English form) by the Leonard Scott Publication Co., New York.

The author points out the real merit of the discovery, and shows how erroneous it is to call it the "Consumption Cure."

Prof. Bryce's address before the Brooklyn Institute on "An Age of Discontent," is also printed in this number. Frank H. Hill writes on "Home Rule and Home Rulers." Rev. Dr. Abbott has a sympathetic essay on "The Early Life of a Cardinal Newman." Prof. J. Agar Beer discusses "The Certainties of Christianity." The number closes with an interesting sketch of Dean Church by Canon Macmillan.

Obituaries.

[Obituaries are hereafter to be restricted to the space of 200 words; in the case of preachers to 400 words. Notices that exceed this limit, will be returned to their writers for revision.]

Westwood. — Rev. Henry C. Westwood was born in Baltimore, Md., Sept. 14, 1830, and died in Fredonia, N. Y., Sept. 3, 1890.

He joined the Methodist Episcopal Church at the age of six, and, five years later, entered the ministry in the Conference. He attended a camp-meeting at Kennebunk, where his convictions ripened into decision and a surrender to Jesus to be His disciple. From this time onward she was an earnest Christian, and developed in spiritual life and an increasing love for the duties of a loyal follower of Christ.

When twenty-eight years of age she became the wife of Edward E. Hansom, and the foundations of a Christian home were laid.

Her husband's family name was Simpson.

Her parents died when Annie was seven years of age, but it was her good fortune to be adopted by Mr. and Mrs. Alexander Jenkins, of Elliot.

She received the family name, and shared richly in all the privileges and affection of the home.

Sister Hansom was endowed with fine mental capacity, was a ready learner and a very superior scholar, and, from the age of sixteen to twenty-eight, a successful teacher.

She was a strong, healthy, and robust woman, but also possessed firmness and conscientiousness which furnished the basis for a reliable character.

Her childhood life was such that her parents were saved from all anxiety concerning her moral choices or conduct. At the age of sixteen, during the pastorate of Rev. Gershom F. Cobb, Annie attended a camp-meeting at Kennebunk, where her convictions ripened into decision and a surrender to Jesus to be His disciple. From this time onward she was an earnest Christian, and developed in spiritual life and an increasing love for the duties of a loyal follower of Christ.

When twenty-eight years of age she became the wife of Edward E. Hansom, and the foundations of a Christian home were laid.

The church home for a few years was in the M. E. Church in Marcellus, and we hope to find testimony from that church: "Coming among us a stranger and a bride, she entered sweetly and earnestly into the work of the church with a zeal that never abated. Her life was an inspiration to all to obey obedience. The help of her soul and service was felt in the Sunday-school, and the auxiliary of the Y. M. C. A.;" and still she always had a full heart of love and care for husband and home. The testimony of one who knew her well is: "She accomplished in a few years what many fail to do in three score and ten."

During the last year, however, tokens of weariness and trouble were seen, and the ready and loving soul could no longer command the activity of brain and hand. She made a brief visit to her father and mother Jenkins in Greenfield, N. H., in the fall, and then returned to her home in Philadelphia to finish her mission. She had fought a good fight, kept the faith, and the time of her departure was at hand. On Nov. 5, Annie Hansom went to the home of her heavenly adoption.

The grief-stricken husband brought the young wife to the old home in Fredonia, where relatives and friends gathered to express their affection and sympathy.

Beautiful floral offerings from home and from friends in Marcellus, and from many distant places, accompanied with successive evenings, until the sadness of the ring-leader became unbearable to the young minister, who collared the disturber and thrust him forth from the door with a parting kick. The young blood demanded satisfaction for such treatment, and Mr. Westwood, returning to his meeting, requested the brethren to keep the service going. Going back to his enraged adversary, and taking off his ministerial coat, he invited them to come on, one at a time. They did not come. The next evening Mr. Westwood was called out from the meeting, and the young man whom he had ejected headed him a cow-poke, with the remark, "Give me thirty-nine on my bare back!" "Oh, no, Mr. M." said the young minister, "but come into the meeting, and give your heart to God, and we will forgive you as freely as I do." The young man did so, and became a useful Christian. Other similar incidents occurred in his early ministry.

His ministerial life was confined to no especial part of the country. The first thirteen years (1855-1868) were spent in the bounds of the Baltimore Conference. In 1868 he was transferred to the New Jersey Conference and stationed at Princeton. From the entrance of the Princeton ministry, returning after some years to the church of his birth. During his ministerial life of thirty-eight years he was privileged to announce the glad tidings in Baltimore, Philadelphia, Omaha, Denver, Wheeling, W. Va., Providence, R. I., and other places, closing his ministerial career with his life in Fredonia, N. Y.

Her husband mourns his loss, with a keen appreciation of her value as a Christian wife and good counselor both for time and eternity. She is missed in home, in church, and in friendship circles; but thanks be unto God who gave her the victory!

It is a mistake to try to cure cataract by using oil.

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The Sunday School.

FIRST QUARTER. LESSON VII.

Sunday, February 15.

2 Kings 2: 1-11.

REV. W. O. HOLWAY, U. S. N.

ELIJAH TAKEN TO HEAVEN.

I. Preliminary.

1. GOLDEN TEXT: "And Enoch walked with God, and he was not; for God took him" (Gen. 5: 24).

2. DATE: Uncertain; between B. C. 890 and B. C. 880.

3. PLACES: Gilgal, in Ephraim; Bethel, 12 miles north of Jerusalem; Jericho, in the Jordan valley.

4. CONNECTION: Death of Ahab, on the field of Ramoth-gilead; the accession of Ahaziah, and his evil reign of two years; Ahaziah's sickness, and Elijah's prophecy of his death; the attempt to arrest Elijah and the fall of fire from heaven consuming two captains with their fifties; death of Ahaziah. In Judah—Jehoshaphat's death, and the accession of his son Jehoram; Elijah's letter to Jehoram (2 Chron. 21: 12-15).

5. HOME READINGS: Monday—2 Kings 2: 1-15; Tuesday—Gen. 5: 18-24; Wednesday—Heb. 11: 1-6; Thursday—Luke 12: 35-40; Friday—2 Tim. 4: 1-8; Saturday—2 Pet. 1: 10-15; Sunday—Rev. 7: 9-17.

II. Introductory.

Our lesson to-day records an event absolutely unique in human history. Enoch, we read, walked with God so closely that he was spared the passage through the valley of the shadow, and, without tiring death, entered heaven. He was not, for God took him. But for Elijah was reserved a translation, which in its dramatic impressiveness, has no parallel. When the time came for the departure of that stern and lofty spirit, God was pleased to send to earth a heavenly chariot, whose blazing wheels and flaming steeds furnished a fit vehicle for one around whom had thrice played the fire of Jehovah. But not from the alien land of Israel was he to ascend. Out of Gilgal had he come to bear God's messages, and now that his work was done, his feet would tread again his native soil before he entered the city not made with hands.

As he left Gilgal on this final journey, Elisha followed after. "Tarry here, I pray thee, for the Lord hath sent me to Bethel." But his faithful disciple, who knew where his master was going, could not be dissuaded: "As the Lord liveth, and as thy soul liveth, I will not leave thee," was the fervent reply. On reaching the school at Bethel, the "sons of the prophets" asked Elisha if he knew that the Lord was about to remove his master "from his head." But the latter repelled all curious questioning: "Yea, I know it; hold ye your peace." Next they went to Jericho, Elisha refusing to be shaken off. The "sons of the prophets" there received an intimation of Elijah's approaching exit, and they crowded around Elisha with the same officious inquiries which had annoyed him at Bethel. Here, as there, he declined to talk upon the subject, and bade them hold their peace. "The Lord hath sent me to Jordan," said the aged prophet to his follower; "tarry here, I pray thee." But his request was not by the same affectionate, yet inflexible, determination as before, "and they two went on." Fifty of the "sons of the prophets" watched them as they went. They came to the Jordan, whose waters parted when smitten by the prophet's mantle, and the two "went over on dry ground." On the other side Elijah asked his friend to make his final request: "Let a double portion of thy spirit be upon me!" The "hard thing" was granted, on condition that Elisha should be permitted to witness his removal. In the midst of their converse the moment came. The fiery chariot appeared. The friends were severed. A furious whirlwind circled round the chariot and horses, splitting them swiftly in earth and heaven. Never again was Elijah seen on earth until nearly 900 years later, in company with Mo-*sé*, he was recognized upon the Mount of Transfiguration.

III. Expository.

1. It came to pass.—Rawlinson fixes the date of Elijah's translation in the fifth year of Jehoram, king of Israel. He supposes that the final scenes of Elijah's life occurred earlier in life than their place in the history indicate. When the Lord would take up Elijah.—His exit from earth was to be exceptional, miraculous, appropriate to his character and mission—translation, not death. By a whirlwind.—So it would seem to a spectator. In a blaze of fire, and a terrific whirlwind, he would be rapt upward. The whirlwind was "the herald of Divine revelations" (Job 38: 1; 40: 6). Elijah—the son of Shaphat, of Abel-Meholah. He had been divinely designated as Elijah's successor. On his way from Horeb to the "wilderness of Damascus," Elijah found him at the plow, and cast his mantle upon him. Thus summoned, Elisha became Elijah's attendant, and was under his master's training for about eight years. His prophetic mission extended over a period of sixty years. Went from Gilgal—where Elijah and Elisha had been living for some time. It was not the Jordanian Gilgal, but the one in Ephraim, southwest of Shiloh, now known as Gilgal. There was a school of the prophets there.

These long wanderings were now over. No one was that awful figure to be seen on Carmel, for that stern voice heard in Jezreel. For the last time he surveyed, from the heights of the mountain, the whole scene of his former career—the Mediterranean Sea, Carmel, and the distant hills of Gilead—and went the round of the consecrated haunts of Gilgal, Bethel, Jéricho, and Jerusalem.

2. Tarry here, I pray thee.—Various conjectures have been offered in explanation of these three-repeated words spoken to Elisha. Some regard them as expressive of effort on Elijah's part to escape from the pain of parting with his faithful friend; others see in them only a test of Elijah's devotion; Rawlinson suggests that Elijah, having been fully notified of what lay before him, "thought that so awful and sacred a mission should be kept as secret as possible; he had supposed that he did not wish to have any one present to witness his glorification without being assured that it was in accordance with the will of God." Perhaps Dr. Wm. Smith's idea is as good as any: "He desired to end his life as he had spent the greater portion of it, in solitude with God."

Lord hath sent me to (R. V., "as far as") Bethel.—He was conscious of a sacred impulse to make a final visit to

ZION'S HERALD, WEDNESDAY, FEBRUARY 4, 1891.

the "schools of the prophets" before his departure from earth. As the Lord liveth, and as thy soul liveth.—Taylor Lewis calls this customary Hebrew adoration "an oath by the eternity of God and the immortality of the soul." I will not leave thee—a pardonable refusal of obedience on the part of one of the most obedient of servants.

3. The sons of the prophets.—There had been a lull in the Basilean persecution, and "the schools of the prophets," which Samuel had founded, were now restored and tolerated. It is natural to suppose that Elijah had had considerable to do in re-establishing these seminaries, and in superintending the instruction in them. They had, of course, been suspended during the period of detention under Ahab. Came forth to Elisha.—There was probably something in the demeanor of Elijah which did not warrant any allusion on their part to the event in which they felt so sad and so curious an interest. To Elisha they could speak more freely. Knowest thou that the Lord will take away thy Master?—It had been revealed to them, it seems, as also to the theologians at Jericho, that Elijah was to be removed from the earth. Elijah's prophecy of his death; the attempt to arrest Elijah and the fall of fire from heaven consuming two captains with their fifties; death of Ahaziah. In Judah—Jehoshaphat's death, and the accession of his son Jehoram; Elijah's letter to Jehoram (2 Chron. 21: 12-15).

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II. Illustrative.

John Bradford, embracing the rods and fagots, said: "Strait is the gate, and narrow is the way, and few there be that find it." Speaking to his fellow-martyr he said: "Be of good comfort, brother, for we shall have a great assembly with the Lord this night; if there be any way to hasten the hour of our fiery chariot, this is it" (Foster's *Cyclopaedia*).

The Conferences.

N. E. SOUTHERN CONFERENCE.

New Bedford District.

As Plymouth Memorial Church the good work still goes on. About thirty have risen for prayers, a large part of whom appear to have been soundly converted. On Jan. 18, the Sunday-school numbered 324. Pastor Brightman is much encouraged by the large attendance of members of the school upon their master's feet, and looking up to him as their head (Acts 22: 3). Hold ye your peace.—Would not have so high, so sacred an event discussed. He would repress all garrulous talk upon a subject which concerned him so deeply and tenderly.

These ancient colleges were under the supervision of a recognized prophet, who was called "the father," while the students were styled his "children or sons." They were places of retirement adapted for study and devotion. The students were permitted to marry. The subject of study at these institutions was the law of Moses. Attention was given to music and sacred poetry, while, alike for purposes of recreation and preparation for after usefulness, the young men were trained in various handicrafts (Taylor).

4-6. They came to Jericho—Elijah refusing to be shaken off. Here "the sons of the prophets" put the same question to Elisha as at Gilgal, and received the same answer. The distance from Bethel to Jericho is about thirteen miles. Tarry, I pray thee, here—the last and fruitless attempt to leave Elisha behind. The Lord hath sent me to Jordan—five or six miles from Jericho. They two went on.—There were no more schools to visit. The impending change, whatever it was, was near at hand.

7. FIFTY men . . . stood to view.—They dared not follow, but the heights in the rear of the city commanded a view of the Jordan, and they probably climbed these and witnessed the scene from a distance. Stood by Jordan.—"Even an Elijah must cross the Jordan before he passes from this world, though it be not by the gates of death" (Kutto). Took his mantle—the sheepskin cloak which was the badge of his prophetic office. Smote the waters—"as Moses smote the River Nile (Ex. 7: 20), Aaron the dust (Ex. 8: 17), and Moses the rock (Num. 20: 11)—strongly, as one smites an enemy" (Rawlinson). They were divided—a miracle granted in accordance with the prophet's faith, which faith probably rested on some specific private command given him by God. They two went on.—The aged Gileadite cannot rest till he again sets foot on his own side of the river (Stanley).

9. Ask what I shall do for thee—make your parting, final request now. Had not Elijah persisted in following his master, who would have heard this last question? Before I be taken away from thee.—Says Bishop Hall: "I do not hear him say 'Ask of me when I am gone; in my glorified condition I shall be more able to glorify thee; but, 'ask before I go.' We have a communion with the saints departed, not a commerce." Let a double portion of thy spirit be upon me.—He asks that Elijah would regard him as his spiritual son, and bequeath to him the double portion which came by law to the first-born. Says Dr. Wm. Smith: "The phrase employed in Deut. 21: 17 to denote the amount of a father's goods which were the right and token of a first-born son, is literally 'a mouth of two,' a double mouthful. Thus the gift of the double portion of Elijah's spirit was but the legitimate conclusion of the act of adoption, which began with the casting of the mantle at Abel-Meholah before his removal.

10. Thou hast asked a hard thing.—As he left Gilgal on this final journey, Elisha followed after. "Tarry here, I pray thee, for the Lord hath sent me to Bethel." But his faithful disciple, who knew where his master was going, could not be dissuaded: "As the Lord liveth, and as thy soul liveth, I will not leave thee," was the fervent reply.

On reaching the school at Bethel, the "sons of the prophets" asked Elisha if he knew that the Lord was about to remove his master "from his head."

But the latter repelled all curious questioning: "Yea, I know it; hold ye your peace." Next they went to Jericho, Elisha refusing to be shaken off.

The "sons of the prophets" there received an intimation of Elijah's approaching exit, and they crowded around Elisha with the same officious inquiries which had annoyed him at Bethel. Here, as there, he declined to talk upon the subject, and bade them hold their peace. "The Lord hath sent me to Jordan," said the aged prophet to his follower; "tarry here, I pray thee." But his request was not by the same affectionate, yet inflexible, determination as before, "and they two went on."

Fifty of the "sons of the prophets" watched them as they went. They came to the Jordan, whose waters parted when smitten by the prophet's mantle, and the two "went over on dry ground."

On the other side Elijah asked his friend to make his final request: "Let a double portion of thy spirit be upon me!" The "hard thing" was granted, on condition that Elisha should be permitted to witness his removal. In the midst of their converse the moment came. The fiery chariot appeared. The friends were severed.

A scrap-book of manilla paper made excellent by sick persons, and the like, will harmonize with odd corners can be arranged.

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Review of the Week.

Tuesday, January 27.

Kaiser William's son was baptized.
The Scotch railway strikers are yielding at all points.

The Illinois courts decide that coal veins are assessable.

Talk of an early dissolution of the Canadian Parliament continues.

Senator Cameron admits that he speculated in silver, but it was before the Silver bill became a law.

The production of pig iron in the United States was greater in 1890 than that of Great Britain.

Spain has accepted Mr. Blaine's proposal for the negotiation of a reciprocity treaty relative to Cuba.

The West Virginia Legislature has voted to make no World's Fair appropriation if the Elections bill becomes law.

The Elections bill is again displaced in the Senate, this time by the Apportionment bill.

The Naval Appropriation bill passes the House.

Telegraph and telephone companies are rapidly getting into shape at New York from the effects of the storm; little business was done on the exchanges yesterday.

By a decision of the full Bench of the Supreme Court, the American Missionary Association of New York will receive \$20,000 and the American Bible Society of that city \$40,000 under the will of Oliver C. Healy, of South Arlington, who left an estate valued at about \$80,000.

Wednesday, January 28.

Mrs. Flack, wife of the ex-Sheriff, dies suddenly.

Senator Mitchell introduces a bill for a Pacific cable.

New York is gradually clearing up its massaged wires.

Emperor William celebrated yesterday his thirty-second birthday.

Porto Coquimbo has been bombarded by Chilean revolutionaries.

Kansas Alliance men defeat Senator Ingalls, electing W. A. Peffer to succeed him.

Commissioners of the New Western Trade Association hold their initial meeting.

The Philadelphia Times says that Robert Ray Hamilton is in New South Wales.

American Federation of Labor will not join the conference to form a third party.

The Wisconsin Legislature yesterday elected ex-Postmaster General Vilas to succeed Senator Spomer.

A fearful mine explosion and fire occurred in Pennsylvania. Sixty bodies have been recovered.

Portland hotel keepers have decided to close their bars, and not their doors, to transient guests, as threatened.

The Senate discusses Mr. Davis' amendment to the Apportionment bill. The House takes up the Military Academy bill.

The British House of Commons expunges from its records of 1880 a resolution forbidding Charlie Bradlaugh to take the oath or affirm.

The School Committee last evening passed orders to provide for a Manual Training School on the Back Bay, to cost about \$100,000.

Attorney-General Miller answers the petition of the English government as to the Bering Sea case. He argues against granting it.

A collision between two trains on the Union Pacific resulted in the death of two United States soldiers and the wounding of several others.

Clarence E. Smith, bookkeeper for the Smith & Anthony Stove Company, admits the embezzlement of upwards of \$4,000 from the second year.

North Boston District.

Cambriogate, Grace.—The revival interest continues to increase. Fathers, mothers, sons and daughters, business men and mechanics, meet at the altar to seek the better life. Notwithstanding the severe storm of Sunday morning, Jan. 25, a large audience was present Feb. 23, and delivered a grand sermon to a large congregation. Beginning Feb. 8, the services will be continued under the direction of Evangelist Seth K. Mitchell. The fourth quarterly conference voted unanimously for the return of the pastor, Rev. Harvey H. Paine, for the third year.

Joseph Cook.

At the opening of his services a few weeks ago, Mr. Moody said he should preach the plain simple Gospel, and leave the deeper things for Joseph Cook, later. And so Mr. Cook entered for the 21st time into these deep things before a pretty full house.

Dr. Plumb offered a report, with recommendations, which was unanimously adopted, after which Mr. Cook offered the invocation. Then followed the singing of the hymn.

Prelude.

There are three possible views of Mormonism: (1) the far view, the near view, and the hoodwinked view. Five times the American Bluebeard has attempted to flood his territory into the United States under false pretences. Good citizens should be on the alert so as to admit Utah without conditions, for the purpose of swelling the partisan vote. My belief is that the East is too optimistic on this question. I shall maintain two propositions:—

1. Polygamy is not abolished in Utah. Our leading journals declare it is abolished. You think it is past midnight in Utah; so do I, if we refuse to take the hoodwinked view of the case. I wish to say in defense of my first proposition: (a) The Mormon manifesto does not command monogamy, and it is a trick. So say the legal experts I met in the West. Mormonism will disappear. Yes, in time; and so when the heavens fall, we shall catch larks. Greed for political power is so enormous that unless we are very careful after the election of 1892, Utah may be admitted into the Union unconditionally. The price—religious and secular—on this question is not only sanguine, but is mixed. (b) The current advertisements of the periodicals of the Mormon Church offer for sale books that recommend polygamy. (c) The Mormon hagiography sings the praises of polygamy, in offensive and indecent language. A man who defends or practices polygamy is loathsome to me from scarp to heel. A man who thinks more of a dozen wives than of one, is a beast.

(d) The private conversation of Mormon men and women. (e) The Governor and marshal declare that since the issue of the manifesto, there have been more arrests for polygamy than before. (f) The Utah Commission's testimony. (g) Young Mormonism defends the priesthood. The new generation is more difficult to deal with than the old. (h) The position of Judge Anderson, and President Harrison's famous declaration that "those who believe polygamy is right should not have the power to make it lawful."

2. The Mormon House oaths are treasonable. Expert legal testimony declares this to be true. Watch Utah with the alertness of the politicians themselves! And may the party which would admit Utah without conditions, be drowned in the sea of popular indignation.

Mr. Cook then read the recommendations of the Utah Commission.

Rev. Mr. Mathews, secretary of the New West Commission, then spoke a few moments upon the fraudulent character of Mormonism, after which Rev. Dr. Spaulding ofened prayer.

Lecture.

"Fruitful Faith of All Ages," is the gen-

eral subject of this course, and will have a biographical character, which is something new.

The key note of the truth of all ages has been immediate surrender to the self-evident. There are self-evident truths in the region of the intellect and the conscience. The Bible appeals to these self-evident truths. Time and Revelation test these truths. What are the tests of divine authority of self-evident truths? (1) Self-evidence; (2) Revelation; (3) The regenerative conscience; (4) Experiment. In theology we must begin with these axiomatic, self-evident truths. "Man is yet man in all the conflicts of modern times," said Carlyle, and, we may add, will always be so. Any religion which cannot base itself on the organic constitution of man, rightly balanced, must perish. I suppose Dr. Lionel Beale was right when he said we need a man who can upset natural law. Law means king; law means God. Does light mean leader? The nature of things—it is He. And this is not Pantheism. Self-evident law is a revelation of eternal reason. Self-surrender to the good, pure, holy, beautiful, righteous, will never die out of man, and this is self-surrender to a personal God. As, therefore, on the headstone of the grave of Longfellow is drawn a circle around these four words—Lex, Rex, Lux, Dux—so I draw a circle around them.

Mr. Cook then referred, as before, to the permanence of character, the necessity of a new birth, and a victorious atonement. I maintain: 1. It is certain that men are exposed to possibility of eternal fitness of character, and while the possibility exists, men are in a state of probation. 2. Souls must be delivered from the love of sin and the guilt of it, to be holy and enjoy holiness. 3. A new birth is necessary. 4. Christianity meets this highest human necessity, and is the only religion that does meet it. The greatest of Scriptural truths are in dispute. Eminent scriptural truths are mountain-peaks. They are wholly unchangeable and unassassable. Our fathers knew part—let me whisper it—of these truths. If our fathers were fools, what are we? Self-evidence is behind the permanent truths of the Scripture. He referred to the fall of man, declaring that religion must harmonize with the best man, not the fallen man. God created man as the best, and he fell. We are birds flying against the wind of the divine Omnipotence. But if we would fly with it, we might find that all the stars and winds would yield to the divine tendency of the best in man. God calls us to the uprightness of the spirit in the bond of peace.

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"You are at perfect liberty to use my letter. Too much is not to be said in its favor. I verily believe I should have had to give up preaching two years ago if I had not used them. Now I preach every day, and have never failed a day in the Sabbath, and my voice is clear in the evening as in the morning."

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